Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

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RELIGIOUS MISCELLANY.

BIOGRAPHICAL NOTICES—NO. XI.

JOSEPH REYNOLDS, THE PHILANTHROPIST.

The following is a brief memoir of Joseph Reynolds of Bristol, a highly respected member of the Society of Friends, and celebrated for his charities. For a long series of years, he devoted the ample fortune which he had acquired, to the purposes of benevolence. What constitutes the peculiar value of his example, was the admirable judgment with which he selected, and the time and pains, which he employed in the distribution of his charities. "His numerous benefactions, public and private, rank him," says another biographer, "among the most eminent philanthropists of the present or any other age." He closed a long life of usefulness at Cheltenham, in England, in 1811, having nearly completed his 81st year.

Various memoirs of Mr Reynolds have already appeared. We wish our readers to be informed of some of the more prominent features of this pious and venerable Christian. A knowledge of his plans may induce the well-disposed to go and do likewise. A more minute narrative of his useful life, by one who knows how to appreciate his worth and was conversant with his more private acts of benevolence, might essentially promote the cause, to which his heart was devoted.

Mr Reynolds was a native of Bristol.—His father was an opulent tradesman, and a minister among the Society of Friends. He was solicitous that habits of early industry should be implanted in his children. These were properly applied by his son, who at no advanced age became a proprietor and conductor of very extensive iron works in Shropshire. Perseverance and skill were accompanied by integrity; and the consequence was the great improvement of the concern and the accumulation of an ample fortune by Mr Reynolds. This he used in a manner becoming a philanthropist and the Christian. He ascribed all his blessings to the Giver of all good, and considered himself only a steward of Divine bounty. He regarded his talents, whether of money or ability, as treasures for which he must hereafter give a strict account—hence his self denial was uniform, his circumspection great, and his generosity without partiality, either as to sect, party or country. Piety was his ruling principle, and pride was a stranger to his actions. The good effect of his religious principle was strikingly shown in the government he acquired over a temper naturally irritable.

Benevolence is often the offspring of feeling: in Mr Reynolds it was the consequence of faith, working by love. A discretion rarely to be found, was the companion of his zeal to do good. But a willingness to search out the case he knew not, was not its only feature: there was a penetration in his mode of proceeding, that discovered the clearness of his judgment and the acuteness of his observations. But his deeds were not done to obtain the praise of men: he sought the means of conferring a favor in private, and redoubling the obligation by not seeming to have bestowed one. A striking instance of this kind occurred to him in behalf of an orphan, whom he had liberally aided: "When he is old," the lady said, "I will teach him to name and thank his benefactor." "Stop," said the good man, "you mistake; we do not thank the clouds for rain; teach him to look higher, and thank Him, who giveth both the clouds and the rain." So great was Mr Reynolds' modesty, that he seemed wounded if his praise were sounded, or if his deeds of kindness were brought before the public eye. Partly with a view of concealing the author, and partly to give a wider diffusion to his beneficence, he employed persons in different parts and men of all professions and religious persuasions, to relieve objects deserving of assistance, in the places in which they resided. One method was lending sums of money to the deserving, permitting them to repay the amount by instalments; if they were able to pay interest it was received, if not it was not demanded. The same money to be again and again applied to similar cases. Expectation was not awakened and then disappointed. But the advice accompanying the aid bestowed was frequently found of the highest utility.

Mr Reynolds gave to public charities with munificence; but to his own name only such sums were affixed as others might easily imitate, who were well disposed to the cause. "A Friend," or "A Friend by ditto," contributed what awakened admiration. To give instances would be endless; suffice it to refer to the records of the Committee for relieving the Germans—to those of the Spital-fields Weavers—of the Bible Societies—to those of the African Institution—and to those of the various charities in Bristol.

Mr Reynolds held it to be a duty that each one should as much as possible be his own executor—not only to avoid giving trouble to survivors, but also, because our talents are required to be faithfully used, whilst we ourselves are in the body. On this ground, during his life, he purchased an estate for £10,000, the interest of which is to be appropriated, at the discretion of the trustees whom he named, to the assistance of seven charities which he specified. With the same view, he gave a sum of money to the Corporation of Bristol, to augment a fund, of which that body has the appplication, for relieving blind persons, by granting £10 a year to each recipient.

Hence it will appear that although Mr Reynolds was solicitous to avoid praise, he was not inactive, or merely following the suggestions of the well disposed. He was ever ready to excite others to fulfil the trust committed to their care. His manner of appeal in behalf of the distressed did not derive its only force from his own example. There was an appeal to the judgment and to the heart which could scarcely be resisted. On one occasion of this kind, it is said, that when addressing a gentleman whom he supposed to be rich, in order to stimulate his exertions, he remarked, "When gold *encircles* the heart, it *contracts* to such a degree that no good can issue from it; but when the pure gold of faith and love gets *into* the heart, it expands it, and causes each drop of blood to flow through the channels of benevolence." In his life was witnessed the truth of the remark, "When the eye saw him it was glad, when the ear heard him it rejoiced." But it must be left to a Clarkson to recount his services towards the abolition of the Slave Trade, and ameliorating the condition of the oppressed Negro: it must be left to an Allen to tell what he hath done for the education of the poor: it must be left to an Owen to enumerate his benefactions to the British and Foreign Bible Society: and to a Harrison, or some other member of the Society of Friends, to enumerate Mr Reynolds' gifts to the various charitable institutions belonging to that respectable class of Christians. Mr Reynolds continued a zealous and consistent member of the Society in which he was born and educated. In him they have lost a burning and shining light of faith, hope, and charity—in him a firm and consistent supporter of one of their fundamental principles, that all wars are unjust, impolitic, and unchristian: in him they have lost one, who was ever calling them to use their utmost efforts to ameliorate the condition of the distressed, whether Indian, African, or Briton.

Mr Reynolds embraced with ardor the hope that our penal statutes would become less sanguinary—and that capital punishments would be removed from our code. When the citizens of his native place had determined upon building a new gaol, Mr R. was peculiarly solicitous that the improvements upon the plans of a Howard, in Munich, America and other countries, might be concentrated in Bristol. He wished for the moral and religious improvement of those who had violated the laws of the country; and considered it incumbent to apply kindness, instruction and the motives of industry, to recal the offender to the paths of integrity. To trace the more public acts of this philanthropist would occupy the whole of the pages of a periodical publication: but to enumerate his private exertions to comfort the widow, to help the fatherless, to raise the desponding, to encourage the industrious and to reward the deserving, would require a volume, and even then the language of the queen of Sheba, when she had witnessed the wisdom of Solomon, might be employed, "Not half hath been told me." He now rests from his labors, but his works shall follow him.

The closing scenes of his life were in unison with his former conduct. During his illness he was exceedingly placid and kind to every one: his conduct and countenance indicating that all within was peace. A short time before his death, when an endeared female friend had been administering to him some religious consolation, he said, "My faith and hope are, as they have long been, on the mercy of God, through Jesus Christ, who was the propitiation for my sins, and not for mine only, but for the sins of the whole world." He closed his earthly career at Cheltenham, Sept. the 10th, in the 81st year of his age. His children, grand children, and many beloved friends were present when this great man in Israel fell.

Is it wonderful that the news of his death excited general regret in Bristol and its neighborhood? Is it surprising that the melancholy event created a gloom from the peasant's cot to the extensive mansion? Is it singular that a chasm should be contemplated when he was removed who for many years had bestowed upwards of £10,000 per annum in relieving the distress of others? Was it not to be expected that men of all classes and of all opinions should unite to request to shew the last sad tribute of respect, by following to the grave the remains of one who had practised pure and undefiled religion, who had employed self-denial that he might bestow liberally on others, who refused the indulgences of affluence that he might lessen the miseries of his brethren; who ordered his household with economy that he might give to him that was in want—who had cherished a zeal for godliness free from bigotry, and in exercising the right of private judgment himself, had still an ardent affection for those from whom he differed? No contracted view of Divine mercy dwelt in his soul; and whilst he considered himself a debtor to the Jew and to the Greek, to the bond and to the free, he embraced all men with affection who strove to preserve the unity of the faith in the bonds of peace and righteousness of life.

Such was Richard Reynolds. His corpse was followed to the grave by deputations from the several charities in Bristol, to which he belonged. The Committee of the Bible Society took the precedence, and was in close train with the long string of weeping relatives. It was composed of aldermen, clergymen, and dissenting ministers of all denominations. The greatest decorum was observed, though the crowd of spectators surpassed calculation. In the Square in which the deceased had resided, the children of the several charity-schools to which he had been a generous patron, were arranged. The shops were shut in the streets through which the procession passed, and the toll of bells from several churches announced, that one was carried to the grave, who bore with him the affections of the living.

May the mantle of Elijah fall on his descendants! May the chasm that has been made be filled up by the efforts of many! May the spirit of benevolence which actuated a Reynolds, dwell with those who are associated to supply his place! Then will it be for good to others as well as for himself, that he has rested from his labors. May his admirers be his imitators, and their desire like him be to ascribe unto God the praise for every blessing they enjoy!

[For the Christian Register.]

ON THE ONLY EFFECTUAL METHOD OF CHRISTIANIZING THE HEATHEN.

In a most admirable work by Rev. H. J. Rose, entitled "Christianity always Progressive; being the Christian advocate's publication for the year 1829," is the following remark, on page 56.

It is a truth, which is proved by experience, though rejected by enthusiasm, that the purity of Christianity cannot be apprehended by savage ignorance or by brutal ferocity, by man, in short, when reduced to the beasts that perish. Christianity is not fitted, nor designed by a gracious and benevolent God, for such a state of things; or, to speak more definitely, man, so far as we can presume to judge, was intended to be ever a partaker of the blessings of society and civilization. It is only the perversion and wilful rejection of God's gifts which reduces man, from a being capable of knowing and loving his Maker and of benefiting his brethren, to a creature raised above his fellow animals only by superior cunning and superior cruelty. We are not wicked enough, (far from us be the imputation) to depreciate or discourage the pious labors of many zealous Christians among the savage inhabitants of continental deserts, or distant isles of the sea. We are not weak enough, in the vast variety of a system so complicated, to contend that all who want the arts of civilized life are alike degraded, or alike inaccessible to the sounds of the gospel; but, speaking generally, we maintain, as a most important truth, that civilization must, at least, go hand in hand with conversion, if not precede it. History, indeed, presents to us the picture of a vast body of converts gained by accommodating the gospel to their capacities and by extending its pale wide enough to receive them. It exhibits a barbarous army submiting, at the nod of its leader, to the lustration of baptism, with the same indifference as it would have entered into the pollutions of any false religion. But, in either case, it were in vain to argue that such converts were, in reality, Christians; vain, in a word, to expect that men can be Christians and barbarians at once.

In corroboration of this opinion he quotes, in a note, some just and striking remarks from the work of Mr Forster of Limerick, called "Mahometanism Unveiled." These are followed by the sentiments of Bishop Law; who says,

Christianity could not have been propagated otherwise than in fact it was and is, namely, in a *gradual, progressive manner*. Let it be proclaimed at first ever so far and wide, yet the reception and continuance of it must depend upon the dispositions of mankind, both natural and moral. Some previous as well as concomitant qualifications are requisite to the due exercise and influence of it, as well in private men as public states and communities; so that among a people sunk in barbarity and ignorance, in places where there is no kind of good order or government established, no regular forms of education, where there is an universal want of discipline, and dissoluteness prevails, there Christianity cannot subsist. Ignorant, uncivilized, slavish and brutish nations are equally incapable of receiving such an institution, as they are of all those sciences, arts, or improvements which polish and adorn the rest of mankind and make life a blessing.

He next makes the following quotation from Mr Hall's Bampton Lectures.

Upon no other supposition whatever, than that of a constant miracle, can we conceive the general diffusion of the great truths of Christianity, without any preparation, any previous moral discipline, or any foundation of knowledge. Follow the Missionary into the hut of the Indian and observe what a fruitless task it is to preach the cross of Christ crucified, to bid the savage repent and confess his sins, and be baptized into the faith of the blessed Jesus. What impression can such a summons make upon the mind that has never been taught to elevate its thoughts above the sensible objects immediately before it? From the teacher of heavenly truth he turns with contempt to the objects before him, to the glorious luminary whose splendid orb he contemplates with astonishment, or even to the shapeless mass of wood or stone, which he conceives to be the residence of a Being superior in power to himself, who directs all the wonderful operations of nature, and rides in the storm and in the whirlwind. And can we expect in such circumstances to find converts, *rational and sincere converts to the Christian faith*? Or is it any impeachment of the authenticity of the truth of the gospel, that, when its doctrines have been preached to such hearers, they have either been unwilling to listen, or unable to comprehend them?

Mr Rose closes with the following observations.

What has been said here will not, I trust, be misunderstood. If savages cannot receive Christianity, it may not be our duty to offer it to them; but if there is any meaning in our Lord's command that we are to preach the gospel to all nations, it is unquestionably our duty to endeavor to make those who are yet unfit, *fit to receive it*. What I have said, therefore, releases us not from our duty; *it merely alters the manner of performing it*. If we cannot *Christianize* certain nations without *civilizing* them, it is our duty to civilize them at whatever cost of pains or expense.

REPLY TO "ASHMUN" ON SLAVERY.—NO. VI.

To the Editor of the Christian Register;—

In my last number I suggested some changes which ought to be made in the laws of the slave-holding States. I shall now proceed with the enumeration.

11. *Negroes and persons of color ought to be admitted as witnesses in courts of justice in all cases in which whites are admissable.*

At present in the slave States not only slaves, but even free persons of color, are prohibited from being witnesses in any case to which a white man is a party. In Ohio also, a colored person cannot be a witness in such a case. Whether the exclusion of negroes as witnesses can have any other object than to perpetuate the degradation of the African race, I cannot pretend to determine. Its effect is too frequently to deny justice, and protect iniquity. If a free colored person sues a white man, having only a colored witness, he seeks for justice in vain. If a white is indicted for an offence against a negro, and the only witnesses of the outrage are persons of color, the offender is safe. It is notorious, not only that cases of this kind may occur, but that they often have occurred, and that depraved whites have committed the greatest crimes against the blacks with perfect confidence of security, knowing that no witness of their own color was present. Free blacks, it is well known, have been kidnapped and sold as slaves, and their kidnappers have remained unpunished, because the evidence of colored persons could not be used against them.

The pretence which is sometimes set up, that it would not be safe to allow the blacks ignorant and degraded as they are, and indulging the most hostile feelings against the whites, to be witnesses against them, has no foundation. It should be recollected that making the blacks witnesses would not necessarily make their testimony in all cases believed. The credibility of their evidence could be weighed of by judges and juries, as that of ignorant and prejudiced witnesses is always weighed. There is little danger that a white man tried by a white judge and jury would not be sufficiently protected against the evidence of a black witness. The danger seems to me to be much greater the other way, that sufficient credit would not be given to the testimony of colored witnesses. The question whether blacks ought to be admitted as witnesses is easy of solution. Let any man of common sense say, whether, if he were desirous of ascertaining the circumstances of any transaction which occurred when negroes were present, he would not choose to examine them as witnesses. If he would, then ought negro evidence to be admitted in all cases.

If, however, any danger is really supposed likely to ensue from blacks being admitted as witnesses against the whites, it might be easily obviated by permitting the white man to tell his own story on oath.

12. *Whenever any negro or person of color claims his liberty in a court of justice, the presumption of law should be that he is free, until the contrary is proved.*

It is a melancholy reflection, that a country like ours, in which liberty is the object of almost idolatrous veneration, the presumption of law should be that a man of a particular color is a slave. If a negro claims his freedom in a suit at law, the law presumes him to be a slave, unless he can prove his freedom by evidence. The oppressive character of the presumption becomes manifest, when we consider the extreme ignorance and oppressed situation of the negroes, which must often prevent them from vindicating their rights, and the ease with which a white man owning a slave can usually prove his property. The law ought to be the friend of liberty, not of slavery.

13. *The sale of free negroes to pay jail fees ought to be prohibited.*

In some parts of the country negroes, who cannot produce evidence of their freedom, are seized and thrown into jail, and after being advertised for a certain time, are sold to pay jail fees. That a person whom no one claims as his slave, should be thus made a slave, is disgraceful even in a country disgraced by slavery. No one having claimed the negro, the presumption certainly is that he is free. Therefore he should be dismissed and perhaps compensated for his unjust detention. But instead of this he is sold to pay the expenses of a confinement, which the very act of selling proves to have been groundless and unjust. Is it any more just or humane to make a man a slave in this manner, than to kidnap him on the coast of Africa?

14. *All laws by which negroes are punished more severely than whites for the same offences ought to be repealed, and the same punishment ought to be provided for the same offence whatever be the color of the offender.*

It is well known that in the Southern States slaves are punished much more severely for offences than whites. They are first debarred from all moral instruction, and then their crimes are punished more severely than those of their masters, who have a much better opportunity for moral instruction. Is this distinction just or reasonable? Nothing but an entire disregard of the blacks as men, could have led the Southern legislatures to commit such a wanton outrage against reason and humanity.

15. *In all cases, civil and criminal, to which a colored person is a party, and in which white persons would be allowed a trial by jury, he should be entitled to a trial by a jury, one half of whom should be of his own color.*

Two evils exist which a law of the kind proposed would remedy. The first is, that in some of the Southern States, as is well known, negroes are tried, even for capital crimes, without a jury. This course deprives them of the common rights of other persons, makes an invidious distinction between them and the whites, and subjects them to an unsatisfactory mode of trial. The other evil to which I allude is that of blacks being tried by white persons. While the present prejudices against the color of the negroes remain, they will never be satisfied that a jury of white men will do impartial justice between them and white persons. Under these circumstances to require one half of the jury to be colored persons whenever a colored person is a party to a suit, seems to afford the best remedy of which the case admits. A colored person will generally be satisfied with the decision of persons of his own color, even if it be against him. Besides, admitting colored persons as jurymen will increase their respectability and tend to remove the prejudices against their race.

This principle of a mixed jury is not new. By the ancient law of England, where one of the parties to a suit was an alien and the other a denizen, the alien was entitled to have one half of the jury aliens.

16. *All laws by which the education of slaves is prohibited ought to be repealed, and provision should be made for the education of all colored children.*

In some of the slave-holding States, it is a criminal offence punishable by heavy penalties to teach a slave to read or write. Thus in South Carolina, to teach a slave to write or to employ one as a scribe is punishable by a fine of £100 currency. A similar law is in force in Georgia. So in North Carolina, a free person who teaches or attempts to teach a slave to read or write, the use of figures excepted, or gives him any books or pamphlets, is liable, if a white, to be fined, not less than $100 or more than $200, or be imprisoned; and if a free person of color, he is liable to be fined, imprisoned, or whipped; a slave attempting to teach another slave to read or write, the use of figures excepted, is liable to be punished by thirty nine lashes.

These laws are but specimens of the system by which in some of the Southern States it is thought necessary to degrade and brutalize the negro. If there were no other argument against slavery, the necessity which it is supposed to involve of reducing men as nearly as possible to the level of beasts, would be a sufficient reason for abolishing the system. As long as the legislatures of the Southern States suffer laws to exist which make instructing the slaves in reading and writing a crime, it is impossible to believe that their legislation is actuated by any good will towards the blacks. If they have a sincere desire to remove slavery, they must at once repeal all such laws, and not only this, but make provision for the free instruction of all colored children.

17. *All laws by which manumission is restrained ought to be repealed.*

The legislatures of some of the Southern States have not been contented with continuing slavery, but have exerted themselves to prevent its diminution by restraining the power of masters to manumit their slaves. Thus every slave manumitted is compelled in Virginia to quit the State within a year from the time of his manumission; and in North Carolina within ninety days. Various obstacles are in other States placed in the way of manumission. These laws must have a most unhappy effect on the minds of slaves by almost shutting out the hopes of freedom; while if emancipa-

tion were freely allowed it would tend to keep them quiet by showing them a prospect of liberty as the reward of good behaviour.

Having given suggestions as to changes in the laws while the slaves remain in slavery, it will not I trust be considered inconsistent in me to recommend the immediate abolition of slavery. My object has been to state such measures as would be beneficial to the colored population, not merely those which I think the most advisable to be adopted.

18. *All the slaves ought immediately to be made free; and as soon as possible, have all the same civil and political rights and privileges as the whites.*

I have already in one of my former numbers stated some arguments in favor of immediate emancipation. I shall add only one or two further remarks upon the subject. The negroes have the same rights to their liberty which the whites have. I know no argument which shows that the whites are entitled to their freedom which is not equally applicable to the negroes; and none by which retaining the negroes in slavery is justified, which would not be applicable to whites in the same situation. But though I am a friend to immediate enfranchisement I do not deny that it might be expedient to place the freed backs for a time under peculiar regulations. All that is implied in the grant of freedom, is, that the blacks should no longer be bought or sold, that they should not be liable to punishment at the discretion of their masters, and that they should not be obliged to work without wages. The negroes, after being made free, might for a time be subjected to peculiar laws not inconsistent with the grant of freedom. Any regulations, however, making a distinction between blacks and whites, ought to be temporary, and a very few years would probably prove them not to be necessary.

Having provided for the freedom of the negroes, every exertion should be made to place them upon an equality with the whites. All civil distinctions between the two races should be removed as soon as possible; and all blacks able to read and write should have all political rights on the same terms as the whites By thus placing it in the power of every black to obtain all the privileges of white citizens, one of the chief causes of uneasiness and jealousy between the two races would be removed. By a kind and liberal policy to the negroes, they might be made valuable citizens. For the laws to make them free, and yet still aim to continue them any longer than should be absolutely necessary as a degraded and servile caste, would be equally impolitic and unjust.

It is often said that the United States government cannot interfere on the subject of slavery. This is true, so far as regards the laws of the slave holding States; but still there are some legislative acts which the United States government have an unquestionable right to perform, to prevent the increase of slavery and diminish the prejudice against the African race. I shall therefore mention such laws as Congress ought to pass on the subject.

19. *Congress ought to pass laws to abolish slavery in the District of Columbia, and the Territories of Florida and Arkansas.*

Congress has the undisputed right of exclusive legislation over these three territories. The number of slaves in each of them is but a few thousands. It is in the power of Congress by a single act to restore these few thousand persons to their rights as men, and what is more important, to prevent the future spread of a slave population in these territories. No one can apprehend any danger from the enfranchisement of so small a number of persons; and in whatever mode Congress might perform this great work of justice and mercy, none of the difficulties will be found which in the Southern States, where the blacks are very numerous, are supposed to lie in the way of enfranchisement.

20. *Congress ought to provide for the education of all the colored children in Columbia, Florida, and Arkansas.*

It is unnecessary to repeat the reasons in favor of this measure. They are of course the same which render the education of colored children expedient in the Southern States.

21. *Congress should abolish the domestic slave trade between the States.*

I have already adverted to the abominable traffic in human flesh which is carried on between the States. Congress by the constitution has the undisputed right to regulate commerce among the several States, and therefore may abolish the commerce in human bodies, as inconsistent with humanity and justice. Congress having the power, the duty seems imperative to exercise it in behalf of two millions of our countrymen, subjects of the United States, who are liable to be affected by this traffic.

22. *Congress should repeal all provisions in the laws of the United States by which the negroes are treated as an inferior caste.*

A large majority of the House of Representatives come from States in which slavery is prohibited as unchristian and inhuman. How can members from these States reconcile it to their consciences to assent to laws by which the negro is systematically degraded, and the propriety of slavery thus justified? Three laws of this kind now occur to me. No one but a free *white* person can be employed in conveying the mail; none but a free *white* person can be enrolled in the militia; and none but a *white* person can be naturalized. Do not members of Congress who assent to such laws proscribe persons of color? Do they not express an approbation of slavery?

23. *All the constitutions and laws of the States by which the negroes are treated as an inferior caste ought to be changed.*

The provisions of this kind are so numerous that I cannot attempt to repeat them all. They exist as well in the non-slave holding as the slave holding States. Thus by the constitutions of Connecticut, Ohio, Indiana, Illinois, Delaware, Kentucky, Missouri, South Carolina, Alabama, Mississippi, and Louisiana, only white persons can vote at elections. In New York, in order to entitle a person of color to vote, he must, in addition to the qualifications required of white persons, possess a freehold estate of the value of two hundred and fifty dollars, and pay a tax on it. In Massachusetts, a marriage between a person of color and a white person is void. The free schools in Delaware, established under the laws of the State, are free only to white children. In Ohio, colored persons are prohibited from emigrating into the State.

These are but specimens of the oppression under which the free people of color are suffering. I have not time at present to examine the laws of all the States, or many more might I have no doubt have been adduced. I regret, that I have nothing to offer but hasty and imperfect suggestions in regard to the mode in which the people of color in this country, both bond and free, ought to be treated. The subject is of the deepest importance to every American citizen. Nearly two millions and a half of our people, including the slaves and free people of color, more than one sixth part of our whole population, are by our laws and customs rendered a despised and degraded caste. The oppression under which they are groaning has already produced evils of alarming magnitude, and evils still more alarming are in prospect. The disease is deeply rooted. Its external manifestations may for a time be kept down by local applications and palliatives. But the disease is not checked, it is constantly increasing. Nothing can relieve it, but a radical change in the system of cure. It is worse than idle, to talk of colonizing all the slaves. The negroes are the laboring classes in the Southern States. They cannot be spared. The only question is, whether they shall be free laborers or slaves. The legislatures of the Southern States have been for some time past increasing the severity of their laws against the negroes. This course may restrain their slaves for a time, but it will only increase the violence of the explosion when it does come. It is in vain to heap rocks, and seas, and mountains, on a burning volcano. They may for a moment check its eruption, but it will soon burst forth with tenfold fury. The system of oppression has been tried long enough. Let the white citizens of the Southern States now resort to conciliation and kindness. Let them treat the people of color as men and brethren; repeal their sanguinary and proscriptive laws; abandon their unchristian prejudices, and give to the people of color every right and privilege which they regard as precious for themselves. This is the only course which religion, justice, and humanity can sanction. It is the only course which can ever render the Southern States quiet and happy communities. JUSTITIA.

[For the Christian Register.]

QUESTIONS ADDRESSED TO THE MANAGERS OF THE AMERICAN BIBLE SOCIETY.

MR EDITOR,—In the fifteenth Annual Report of the Managers of this Society, made in May, 1831, in speaking of the engagement made in May, 1829, to supply every destitute family in the United States with a Bible, in the course of two years, it is said, "While, therefore, the Managers are disappointed in not being able to say, on this occasion that every destitute family in the United States has been furnished with a Bible, they by no means despair of seeing this desirable result realized. The greater part of the work is already done, and can soon be brought to a happy and triumphant conclusion, if the friends of the undertaking will but continue their exertions with energy and perseverance"

Not only is this general statement given of the expectation of the Society of soon being able to supply every family in the country with a Bible, but a particular account is given of the situation of each individual State, all of which confirm the opinion thus expressed of the prospect of having the great work speedily accomplished. The accounts in regard to the slave States are all encouraging; and no intimation is made in regard to any one of them that there is any difficulty in distributing the Bible among the slave population. Indeed there is, I believe, no intimations given in the report that such a population is to be found in any part of our country.

Before making the inquiries intended, it is proper to mention that in North Carolina teaching a slave to read or write, or giving one any books or pamphlets, is a crime punishable by heavy penalties; and that in some of the other Southern States the instruction of slaves is punishable as a criminal offence. It is well known too, that the great majority of the slaves in this country cannot read or write. I therefore cannot help fearing that the encouraging statements made in the Society's Report are not quite correct, especially since I heard one of its agents state within a year, that the agents of the Society were not permitted in some parts of the country, (I cannot recollect of what part he was speaking,) to distribute Bibles among slaves.

I trust that the foregoing remarks will show a sufficient reason for the following inquiries, which are respectfully addressed to such of the Managers of the American Bible Society as were concerned in preparing the Report.

1. Do a number of negro slaves living together under the same roof constitute a family?

If this question be answered in the negative, I have no further questions to ask, but if it be answered in the affirmative, I desire answers to the following.

2. How many families of slaves in the United States are now destitute of Bibles?

3. Did the persons who wrote the extract given above expect that nearly all the families of slaves in the United States would soon be supplied with Bibles?

4. If they had no such expectation, is their statement that the work "can soon be brought to a happy and triumphant conclusion," true?

5. Would not the great majority of readers suppose from the statements above quoted, that there was a prospect of the families of slaves being soon supplied with the Bible, as well as those of the whites? TRUTH.

[For the Christian Register.]

A CHILD'S NOTION OF THE TRINITY.

MR EDITOR,—In an interesting biography for children, lately published, entitled "Memoirs of John Mooney Mead," a lad of singular precocity of talent and religious feeling, the son of an Orthodox clergyman in Connecticut, a fact is recorded which struck me as a forcible proof of the contradictions which the doctrine of the Trinity must appear to involve, when presented for the first time to an unprejudiced mind. This remarkable boy, we must remember, though not quite 5 years old when he died, with all the simplicity of a child, displayed the intelligence of a man. It seems that he had been taught by his pious parents to say in his prayers "Our Father who art in heaven," and afterwards his attention was attracted by the first verse in John's Gospel, "The word was God, &c." One morning his mother was surprised by the exclamation from John "Mother, how many Gods are there?" "One, my son, to be sure," was the reply. "No, mother, there are two Gods," "Two Gods, John," said his mother, "certainly not; there is but one only living and true God." "Mother," John reiterates, "there are two Gods." "What do you mean, my son." "Why," says John, "there is Our Father, who is in heaven,—there is one God, there is Jesus Christ; the Word, who is God,—there is another God." The mystery, adds his biographer with considerable *naivete*, was afterwards explained to him as far as possible. Whether the explanation was satisfactory to John does not appear.

I am not sure, Mr Editor, that I have given the above anecdote with verbal accuracy, as I have not the book now at hand, but I am confident that I have retained the spirit of it. You will perceive, Sir, that John came to the same conclusions in his mind, which are more fully brought out in a work by the learned Principal of the Hartford Female Seminary, upon whose theological speculations you formerly made some comments in your paper. For my own part, however opposed to the whole of the Bible, I cannot but regard the view of the Trinity alluded to, as far more logical and defensible, than any of the theories more commonly proposed.

Another little incident respecting John may be interesting. He had heard one day, a preacher who often used the word Jehovah in addressing the Supreme Being. On returning from church, John inquires, "What does the preacher mean by Jehovah?" "He means God," was the reply. "Why then does he not say God." was the well-timed rejoinder of John. We wish the question of this child might be considered by many whose prayers remind us far more of the Jehovah of Moses, than the God and Father of Jesus Christ. X.

CHRISTIAN REGISTER.

BOSTON, DECEMBER 17, 1831.

PRESBYTERIAN CENSURES OF PRESBYTERIAN EXTRAVAGANCES.

It has always been painful to us to animadvert on the religious extravagances of the times. It gratifies us to find that a part of this unpleasant duty is likely to be assumed by those who are so situated as to administer the needed censure with better effect than ourselves. We have occasionally expressed our disapprobation of some of the policy and measures of the Presbyterian Church; it affords us satisfaction to know that this Church itself is beginning not only to perceive, but also to lament them. We long ago predicted a reaction; it has commenced; it will go on; the authors of the fanatical operations that have grieved so many of the wise and good will live to be ashamed of the parts they have acted. We have said these things by way of introducing some extracts from the October number of the Biblical Repertory, edited by an Association of Presbyterians in Princeton, N. J. It is as pleasing to us, as it seems remarkable, that sentiments should come from such a source, in so exact accordance with what we have ourselves frequently declared in reference to the subject of revivals and its kindred topics.

In a review of an English work on the Christian Ministry, several pages are filled with animadversions on "some things," the writer says, "more or less nearly connected with the ministry in this country, especially in the Presbyterian Church, which we are constrained to regard as hostile to the interests of evangelical order, truth, and piety." Accordingly, he proceeds to describe as great evils, "a rapidly increasing disposition to rush into the sacred office without adequate preparation"; "a spirit of innovation —a restless desire of change;" a mode of urging the fact that the present is "an age of action" so as to exclude another, not less important, viz. "that the exigencies of the age require that ministers should possess *studious habits*;" "the substitution, in preaching, of mere exhortatory and impassioned address for a sober view of Christian doctrine;" "a partial exhibition of the truth;"—under all of which heads occur many judicious remarks along with several that are of a different character.

The writer then proceeds to say that a "bad taste" in regard to preaching is gaining ground, and refers to the frequent use of extravagant, ludicrous, and even vulgar expressions. Perhaps some even of our city readers will fancy they have recently heard at least one who might have set for the portrait which the author has drawn. We copy a few traits.

It cannot be concealed, that there are preachers even in the Presbyterian Church, who seem fond of a studied coarseness, (we fear we should not go too far to say, vulgarity) of expression; who in their zeal to accommodate themselves to the comprehension of the most illiterate, actually insult even the understandings of those whose benefit they profess to have especially in view. At one moment, perhaps, they will appear deeply solemn, and will say things which, taken out of their connexion, are fitted to produce a solemn impression; but the transition is almost instantaneous to some ludicrous anecdote or train of remark, which completely neutralizes the impression of what had gone before, and not improbably nearly convulses the audience with laughter.

We have next some observations on "revivals," which, considering whence they come, are not less gratifying to us than they appear extraordinary. After saying that there is "a disposition to connect too much machinery with revivals," "and to adopt in respect to them a species of policy, which is built on the dangerous maxim, that the end justifies the means," the writer goes on to remark;

There is, moreover, in too many instances, an ostentatious manner of conducting them, which certainly appears badly in the sight of men, and which we cannot think appears well in the sight of God. There is a habit of speaking abruptly to impenitent sinners, concerning their salvation, and in a manner not only adapted, but designed, to irritate them. There is a habit of praying for people by name, and sometimes even telling the Most High of their prominent faults, and saying things which would scarcely bear to be repeated in decent society. There is a habit of urging sinners to leave their seats and walk into the aisle, that they may there have the prayers of Christians, and even of denouncing those who will not go, and of speaking in a manner which is fitted to leave the impression, that their refusal is itself a rejection of the Gospel, and will probably be the means of sealing their damnation. * * * We cannot repress our apprehension, that this measure, which has recently become very popular in some parts of the Church, is warranted neither by the letter nor the spirit of the Bible, and is eminently fitted to bring in its train, enthusiasm, self-confidence, and hypocrisy.

After this come some useful suggestions as to "an injudicious mode of treating those who indulge a hope that they have experienced the power of religion," and then we have the following statement respecting the sort of evils which so often result from making too much of young and ardent converts.

We have known cases in which young men, who have supposed themselves converted from profligacy, have seemed to forget "the hole of the pit from which they were digged," the moment they imagined themselves brought out of it; and have forthwith assumed the air of censors on the Christian character of those around them; and have talked loudly and harshly of the coldness of the church, and especially of aged Christians; and have discovered that the minister was asleep, or was deficient in zeal, or did not come up to the spirit of the times in his measures, unless indeed he happened to be much under the influence of the same spirit with themselves. We expect in all cases of this kind that there will soon be a melancholy reaction; and we do not remember a case that is of long standing enough to have been put to the test, in respect to which we have been disappointed.

Again, the writer thinks that the cause of religion has suffered not a little from the premature and ostentatious accounts of revivals which have been published. After telling how one by taking a part in such scenes naturally becomes disqualified for giving an "unvarnished story," the writer goes on to say;

And yet it is not uncommon to see it stated in some religious newspapers, that so many were "converted," in a week, or so many in a night, or so many at a meeting, or even so many during a prayer, with as much confidence as if the writer had, in each case, looked directly at the heart, and beheld the regenerating act take place. Hence, it turns out that a large part of these accounts are not a little exaggerated; and Christians are often pained to learn that the newspaper statement has more in it of prediction, and of false prediction too, (though most unintentionally so,) than of sober and authentic narrative. This has a bad effect in every point of view.

Another thing complained of in this article, is "the disposition which prevails on the part of a certain class of ministers to claim for themselves and for each other, the exclusive honor of being *revival men*." Among the objections which the writer makes to this assumption, he says, "it does not indicate, on the part of those by whom it is claimed, an excess of modesty or humility;" that "for any minister to set himself up as a 'revival man' in distinction from his brethren," &c. "we regard as indicating a censurable spirit of arrogance;" that "it is fitted to alienate Christian ministers," "to sow the seeds of discord in the church," and "to counteract the influence of the labors of good men." It is added—"We have known, too, of instances in which the pastoral office has been for a time assumed, and the regular pastor has scarcely been consulted, and the result of the whole has been, that the congregation have become discontented with their minister, and have turned him away as not a revival man."

Finally, we are told how the Presbyterian Church is troubled by "the ill directed activity and zeal of some *laymen*." There are those, it is said, who "have done more harm by their indiscretion, than they have done good by their activity. They have not seemed contented to labor in their own sphere. They have, in some instances, been too ready to dictate to ministers in respect to the course they should pursue, and to denounce them as cold and dead, provided their views of policy or duty happened to be discordant with their own." "There are some, (we scarcely know whether we may use the plural,) who stand up in public assemblies and denounce the ministry by wholesale, as if there were only here and there one who was not a mere drone in the sacred office."

We have not room for further extracts. Our readers will rejoice with us that our Presbyterian brethren are at last beginning to open their eyes on religious abuses, which, though by no means confined to their own denomination, have not elsewhere, we believe, been exceeded, and which have probably done more than any single cause,—perhaps more than all others put together,—to produce indifference or skepticism, in portions of the community, as to the truth and importance of religion.

CHARITY TO THE POOR.

We were led in our last paper to some remarks upon this essential part of Christian benevolence. They were suggested by the unwonted severity of the season, and by the special calls upon the public sympathy and charity, which it has occasioned. We fear that this great virtue is less appreciated, and its obligation less felt, than it demands. There is unquestionably much charity among us, and, as a community, we have reason to congratulate ourselves upon the existence and influence of many valuable institutions, and on the wide diffusion of a spirit of active kindness. But notwithstanding all this, we fear, that there is a prevailing disposition, in "this day of associations," to rely too much on what is done by the public, or by societies; and that there are those, who in becoming subscribers to public charities, feel themselves exempted from the obligations of personal and private benevolence.

If every individual and every family, who had something to bestow, would search out and relieve according to their ability some worthy, or if not worthy, some distressed sufferer, the demands on the public institutions would be greatly diminished, and a most important moral influence might be exerted, which would soon be felt through the community. The alms and the counsel, the friendly visits and Christian sympathies of private individuals reach the heart far more effectually, than do even the best administrations of public charity.

No one can be ignorant,—says the author of "Remarks on the Police of Boston," whose official situation and experience, many years since, give weight to his suggestions,—"with what different sensations public and private charity is received; the one bestowed by the administration of the police; the other by the voluntary will of the benevolent individual. Private charity is always moistened by the tear of gratitude. Public charity is often demanded as the appropriate proportion of the public fund. Private charity carries with it some recognition of a providential interposition; creates some disposition even in the most vicious towards reformation; or at least, removes the murmur of being forgotten, and an outcast. Public charity has neither the warmth of personal interest, nor the attachment of obligation.

A fine example of private beneficence, as well as of a public spirit, is presented in the character of Mr Reynolds, the philanthropist, a memoir of whom is given in the Biographical Notices on our first page. He was munificent, as will be seen, in his contributions to public objects. But he made conscience of his private bounty; and therefore, "when the ear heard him, it blest him, and when the eye saw him, it bare witness to him, because he was a father to the poor, *and the cause that he knew not, he searched out.*"

RELIGIOUS INTELLIGENCE.

Evening Lectures. We notice in the Windham County Advertiser published in Brooklyn, Conn. the following advertisement. Might not a similar course of lectures be useful in many other places?

I propose to deliver, on ten or twelve successive Sunday evenings, a course of Lectures on the Doctrines of Christianity.

1. On the right and duty of individual inquiry —the impropriety of creeds, and of all human authority in religion.
2. On Faith, its nature, necessity and influence.
3. On the nature of man—the source and consequences of sin, the necessity of holiness, and the ability of man to become holy.
4. On Divine Influence.
5. On Regeneration, or Conversion or the New Birth—what is meant by it—how it is to be obtained—and what are the proofs that it has taken place.
6. On the Atonement—show that they who are most strenuous in support of this doctrine seem to have very indistinct ideas of it—the very different expositions which have been and are given —state my own views of the real efficacy of the death of Christ.
7. On Mysteries.
8. On the preaching of the Author and Finisher of our Faith.

Some of the subjects will occupy two or three Lectures. By leave of Providence, I will commence next Sunday evening at 6 o'clock.

SAMUEL J. MAY.

New Unitarian Society at New Ipswich. The Nashua Gazette states that a new Unitarian Society has been formed at New Ipswich; and that the Rev. Mr Gage, of Nashua, recently preached there to a large congregation.

Religious Liberty. In the Windham County Advertiser we find the advertisement which we now copy and also the communication by which it is followed. We know nothing of the particular circumstances which may have induced the call for such a meeting.

TO THE FRIENDS OF RELIGIOUS LIBERTY AND INQUIRY.

A meeting of the Friends of Religious Liberty was held, according to the previous notice, at Hampton on the 20th of October last. Charles Moulton, M. D. was Chairman, Mr Luther Burnham was Clerk. After some consultation respecting the state of religion in this community, it was resolved to be expedient to attempt the publication of a paper, to be called "The Common People's Adviser." The Prospectus of that periodical has since then been before the public.

At the same time it was determined to call another meeting early in December, to be holden at Brooklyn, for the purpose of adopting such measures as may then be found necessary to carry into effect the intended work.

In pursuance of that determination, all persons friendly to religious liberty and inquiry, are hereby respectfully invited to meet on Thursday, 15th of December next, at 10 o'clock A. M. in the Meeting-house in Brooklyn.

Persons then present will be requested to communicate what *facts* they may possess in evidence, *that the tendency of the measures pursued by the Orthodox, is to subvert Christian Liberty, and to check Religious Inquiry.*

—

Mr Editor:—The public have been apprized, by the Advertisement in your paper of a meeting to be holden on the 15th, that there are those in this community, who think that religious inquiry is in effect forbidden among us, and that their christian liberty is in danger of subversion. Can there be any ground for their apprehension? Is not liberty, religious no less than civil, the boast of our country? And is freedom of speech and of the press restrained by anything but the law against libels? We surely are accustomed so to speak of our institutions; and to congratulate, not to say pride, ourselves upon them. Are we deceived?

In the advertisement to which I refer, notice is given, that at the proposed meeting, *facts* are to be brought forward, showing that the measures of "the Orthodox" are pernicious and alarming. Cannot, will not, facts be then also presented to refute the charge? At least, will not some persons be there to offer *explanations* of certain facts which may be alleged, and thus dissipate the fears which seem to have gathered around the "Friends of Christian Liberty, and Religious Inquiry?"

The meeting on the 15th will of course be open to persons of all denominations. I hope persons of all denominations will be there.—If the measures of "the Orthodox" are so threatening to our dearest privileges, they surely ought to be exposed. Who would wish to screen them from the public reprobation? But Sir, if they are not thus dangerous, let not the people be alarmed without cause. I for one hope to hear both sides.

MELANCTHON.

Dedication at Plymouth. We learn, that the Dedication of the new Church in Plymouth, lately erected by the First Parish in that ancient abode of the Pilgrim fathers, took place on Wednesday last. We hope to receive a particular account of the services on the occasion for a future paper. Of three original hymns, that were sung, we can at present select only one, written by Rev. Mr Pierpont of this city. It is, as our readers will perceive, in the same measure with Mrs Hemans' admired hymn on the Pilgrim fathers, and breathes in great expressiveness and beauty the true spirit of religious poetry.

ORIGINAL HYMN.

The winds and waves were roaring:
The Pilgrims met for prayer;
And here, their God adoring,
They stood, in open air.
When breaking day they greeted,
And when its close was calm,
The leafless woods repeated
The music of their psalm.

Not thus, O God, to praise thee,
Do we, their children throng:
The temple's arch we raise thee
Gives back our choral song.
Yet, on the winds, that bore thee
Their worship and their prayers,
May ours come up before thee
From hearts as true as theirs!

What have we, Lord, to bind us
To this, the Pilgrims' shore!—
Their hill of graves behind us,
Their watery way before,
The wint'ry surge, that dashes
Against the rocks they trod,
Their memory, and their ashes—
Be thou their guard, O God!

We would not, Holy Father,
Forsake this hallowed spot,
Till on that shore we gather
Where graves and griefs are not:
The shore where true devotion
Shall rear no pillar'd shrine,
And see no other ocean
Than that of love divine.

Sandwich Islands. Eight missionaries with their wives, a physician and his wife, and a printer, making nineteen persons in all, recently embarked at New Bedford, for the Sandwich Islands. This we understand, is the largest number that has ever sailed from this country at one time. They are all young men.

It is now twelve years since the first missionaries took their departure for the Sandwich Islands. Reinforcements have been sent three times; viz. in 1822, 1827, and 1831. The New York Commercial Advertiser makes the following statement in regard to this mission.

What a mighty moral revolution has been effected in that interesting group of islands! When the present company shall have arrived, there will be twentytwo missionaries, and their wives, two physicians, two printers, and other lay persons, making fiftyseven persons connected with the Foreign Missionary Society. When Mr Bingham, the first missionary, went forth, the natives had no written language. Of course there was not a native, who could read. Now there are 50,000 learners at the 900 schools which have been established, and which are taught by 900 native teachers. Several thousands have learned to write, and some have made considerable progress in the knowledge of arithme-
Sabbath schools exist at the several stations.
chool for females, for instruction in
eedlework, and Scripture les-
Within the last ten
rinted in the
native language, averaging
ll pages
and amounting to 387,000 copies, and 10,287,000 pages. Besides this, 3,345,000 pages in the Hawaiian language, have been printed in the United States, (viz. a large edition of the Gospels of Matthew, Mark, and John,) which swells the amount of printing, within that period, for the use of the islanders, to 18,632,800 pages.

The chiefs have erected many buildings to serve the purposes of churches. The religious assemblies in many places are very large; The church at Lahaina is of stone, two stories high, 93 feet long, and 62 feet broad, and having galleries. It will seat 3,000 people after the native manner, and is the most substantial and noble structure in Polynesia. The others are thatched. That at Honoluln is 106 feet long, 63 feet broad, and admits 4,500 people. Thus, by the exertions, and the donations of the people of the United States, has a nation of *Pagans* become a nation of *Christians.* How much more true glory have this little band of unpretending missionaries acquired, than belongs to the vanquishers and exterminators of nations, from the Alexander of Macedon to Napoleon.

SUMMARY.

TWENTY SECOND CONGRESS.

In the Senate, Wednesday, Dec. 7th. Mr Sprague of Maine, submitted a resolution, calling on the President for information relative to the imprisonment of American citizens at New Brunswick. Mr Holmes, of Maine, introduced a resolution, inquiring what farther measures were contemplated respecting the settling of the North Eastern boundary. Notice was given that bills would be introduced for settling the claims of South Carolina, and for the relief of Revolutionary Officers. The bill relative to the N. E. boundary was laid on the table for the present. The bill respecting the imprisonment of Americans in New Brunswick was agreed to. The bills for the relief of Revolutionary Officers and for the settlement of the claims of South Carolina were read twice and referred.

The heads of the several departments of the Government have made their reports. It appears by the Report of the Secretary of War that desertions from the army have become more frequent. It is supposed that during the past year the number is not less than 1450. Increase of pay is recommended to remedy the evil. The Secretary also recommends discontinuing the usual rations of ardent spirits and substituting an equivalent in other articles, also the appointment of Chaplains at the principal garrisons in the Union.

that the increase of postages of letters during the past year over the preceding is $147,225 44. New contracts

By the Report of the Post Master General it appears have been made which increase the annual transportation of the mail 968,702 miles. The whole annual transportation is now 15,468,692 miles.

The Newburyport Herald gives the following brief abstract of the Report of the Secretary of the Navy.

The naval force in commission has consisted of 6 frigates, 11 sloops of war, and 7 schooners. The force abroad has been divided between the Mediterranean, West Indies, Brazil, and the Pacific. From the first station, the Java, Constellation, and Fairfield have returned: and the John Adams added thereto. An increase of this force is recommended. The Brazilian station has afforded little active employment to the squadron stationed there: and nothing has disturbed our navigation there save a "recent, and, it is believed unprecedented claim" to the Falkland Islands. The force in that region will be strengthened. The construction of the two Dry Docks is nearly completed. The expenditures on each have been about $500,000.

In the measures recommended by his predecessors, of discontinuing certain of the old and establishing certain new Navy Yards, he does not concur. The erection of rope walks in some of the Navy Yards is recommended. The vessels housed are in very perfect state. The money expended for timbers and stores for the gradual increase of the Navy, now in deposite, is over a million and a half; for the gradual improvement, is half a million; the amount of property on hand for repairs is almost a million; the ordnance provisions &c. amount to upwards of a million and a half more. For the preservatiun of live oak the sea board between St Mary's and the Sabine has been divided into 7 districts, with an agent in each, and 3 small vessels stationed on the coast. Appropriations for iron tanks in our vessels, and for steam batteries are recommended; and also improvements in regard to the instruction of young officers; the emoluments of sailing masters, and the wages of carpenters, and sail makers, gunners and boatswains. No difficulty has been experienced in procuring men for the service. The general appropriation for the suppression of the slave trade has had but small demands upon it.

Treasury Report. On Thursday Dec. 8th, the Report of the Secretary of the Treasury was exhibited. It is long, and ably drawn. Our limits will not allow us to insert it. We give from the Advertiser a brief summary of the Report, which we cannot curtail nor amend.

It is an interesting document, and presents a gratifying view of the National resources. It shows that the whole of the National debt may be paid off by the 4th of March, 1833, provided a sale is made of the shares holden by the government in the Bank of the United States. It embraces a discussion of several important questions of National policy, such as the renewal of the charter of the Bank, which measure the Secretary strongly recommends—the disposition to be made of the public lands—and a reduction of the duties from imports, to an amount barely sufficient for the public exigencies, which the Secretary thinks will not exceed, after including an allowance for such internal improvements as are of a National character, $15,000,000. He recommends that the duties upon such articles as require the protection of the government for their production in this country, shall be retained on their present footing, particularly those on wool, woolens, cottons, iron, hemp and sugar. The average of duty collected on these articles in 1829 & 1830, amounted to $8,940,399. The amount of duties, in addition to those collected on these articles, which will be required after the payment of the public debt, will be $6,059,607, provided an allowance is made for certain expenditures recommended by the Secretary, in addition to the present ordinary expenditures.

We add, from the Report, that the whole amount of the public debt of the United States is twenty four millions, three hundred and twenty two thousand, two hundred and thirty five dollars, eighteen cents. If in addition to the revenue arising from duties and other sources, the Government should sell their stock in the Bank of the United States, the Report says that the public debt will amount on the 1st of January, 1833, to two millions three hundred and two thousand, six hundred and eighty six dollars, ninety seven cents. It is also stated that reservations are made to supply any deficiency of expected revenue, or any excess of expenditure beyond the calculation made by the Secretary of the Treasury.

"It will be perceived," says the Report, "that the Government has the means, if properly employed, of reimbursing the whole of the public debt, by purchase or otherwise, on, or before the 1st of March, 1833."

City Meeting. On Monday last a meeting was held in this city for the choice of Mayor and other City Officers. The votes for Mayor were divided between the Hon. Charles Wells, Theodore Lyman, Jr Esq. and Hon. William Sullivan. No choice was effected. Another meeting for the choice of Mayor will be held on Thursday next. Mr Sullivan has declined standing as a candidate for election.

Railroads. The Lenox Journal states that application will be made to the Legislature of this Commonwealth at the ensuing session for the incorporation of a Company with $800,000 capital, to build a Railroad from the point between the towns of Sheffield and Salisbury where the contemplated New York and Albany Railroad shall strike the lines of Massachusetts and Connecticut, to be continued through Berkshire. A petition is prepared and signed by Henry Dwight and 150 others.

Application is to be made to the New York Legislature for Railroads, on the banks of the Hudson, between New York and Manhattanville, capital $300,000; from Troy to Schenectady; from Troy to Green Bush, opposite Albany; from Troy to Whitehall; from Troy to Ballston Spa.; from Oswego village to New York or some point near; from Greenbush to West Stockbridge, Ms.; and from New York to Albany.

On the 7th of December, 1831, according to appointment, a numerous and highly respectable meeting was held at the town of Leedsville, in the county of Dutchess, and different towns in the States of New York, Massachusetts and Connecticut were represented by their respective delegates, to take into consideration the propriety of constructing a Railroad from the city of New York to the city of Albany.

After the delegates had appeared and answered to their names, the meeting was addressed by Samuel Swartwout, Esq. in which the object of the convention was named. He was followed by Col. Murray, in a plain, lucid and intelligent address, in which the practicability of the proposed Railroad was clearly shewn. Mr Redfield then gave the convention some statistical information, which was received by the convention with great satisfaction, and clearly pointing out a very profitable investment to the stockholders. Highly important information was brought before the convention, shewing an amount of tonnage now transported to the Hudson river from the different towns in the state of Massachusetts, and particularly in the county of Berkshire, of more than 180,000 tons of the manufactured articles, setting aside agricultural productions and 16,000 passengers annually; clearly showing the immense importance of the application now made to the Legislature of New York for the proposed Railroad from West Stockbridge, or the line of Massachusetts, to Albany.

Several resolutions passed expressing the opinion of the meeting of the great importance and advantage of the contemplated road. It was also resolved to petition the Legislature of the State of New York for a charter for this object. A resolution passed recommending to the citizens of Massachusetts and Connecticut to endeavor to obtain from the Legislatures of their respective States, charters for branches to connect with the proposed route. A Committee of correspondence was appointed with instructions to take such measures as they may think calculated to advance the object of the meeting.

Influenza. This disorder, of which so many among us complain, is not confined to our vicinity. Papers from every part of the Union mention its prevalence. The Newark Eagle says that the Legislature of New Jersey was to adjourn until February, owing to the Influenza among the members, which is so general that on some days not half of them could attend in their places.

Specie. It appears, from the following paragraph, that some of the specie, perhaps much of it, which has been lately exported from this country to England, was sent out as an article of merchandize.

We learn, says the New York Gazette, from a good source, that letters were received by the York, addressed to some of our most respectable Houses, informing them that their last shipments of specie could not be disposed of to advantage, and if they shipped any more, they would be compelled to return it. This state of things will of course prevent any further demand for specie for exportation.

This is confirmed by the following from the London Herald of Nov. 22d.

The Hudson, from New York, has arrived, bringing $450,000 on Merchants' account. Within the last six weeks we have received about two millions of dollars from the United States. Silver is now very plentiful in our market. We are told, indeed, that there are three miliions of dollars on sale now, but without purchasers.

Georgia. Bills have been proposed in the Legislature of Georgia, to establish in the city of Augusta, a Board for the Inspection of Cotton, and for the purpose of settling differences that may originate between the purchaser and seller of Cotton: and to prevent the practice of duelling, by requiring members of the Legislature to take an oath against it.

English Reform. We copy the following from an English paper.

The Rev. Sidney Smith, in his speech at the Taunton meeting, said that the attempt of the House of Lords to stop the progress of Reform reminded him of the conduct of the excellent Mrs Partington during the great storm at Sidmouth in 1824. The tide rose to an incredible height; the waves rushed in upon the houses; and every thing was threatened with destruction. In the midst of the fearful commotion of the elements, Dame Partington, who lived upon the sea beach, was seen at the door of her house, with mop and patterns, trundling her mop, and sweeping out the sea water, and vigorously pushing back the Atlantic. The Atlantic was roused, and so was Mrs Partington; but the contest was unequal. The Atlantic beat Mrs Partington. She was excellent at a slop or a puddle, but she could do nothing with a tempest.

Sir Walter Scott. This distinguished man was in London, on the 22d ult. residing with his son-in-law, Mr Lockhart. The Literary Guardian says he sails immediately, in a King's ship, for the Mediterranean; and, we believe, means to pass the winter at Malta, or in the south of Italy. His second son is at Naples, attached to the British Embassy there—a circumstance which may induce him to take up his abode in that city,

Greece. We learn that Count Capo d'Istrias, in consequence of the late events in Poros, and seeing the absolute impossibility of reconciling the several parties in Greece, has resolved to lay down his office and to quit that country.

MARRIAGES.

In this city, on Sunday evening by Rev. Mr Parkman, Mr Robert Restieaux, jr to Miss Susanna B. Walker, both of this city.

In Chelsea, by Rev. Mr Alger, Mr Benjamin W. Parker, of Boston, to Miss Philinda Tewksbury of C.

In Cambridgeport, by Rev. Mr Gannett, Mr Merrick A. Coolidge to Miss Sarah Ann Tucker.

In West Cambridge, on Wednesday evening, by Rev. Mr Hedge, Mr Joseph Yates, of Cambridgeport, to Miss Almira Wellington, daughter of Charles W. Esq.

In Hingham, by Rev. Mr Brooks, Mr Samuel Sprague, jr. to Miss Anna B. Hammond; Mr Ira Berry, of Boston, to Miss Lydia M. Hobart, daughter of Capt. Samuel H.; Mr William Sturgis, of Boston, to Miss Elizabeth Hinckley.

In Walpole, on Thanksgiving evening, by Rev. Mr Storer, Mr Joseph Crane, of Providence, to Miss Susan Boyden.

DEATHS.

In this city, on Sunday last, Deacon John Simpkins, aged 91; for many years the oldest Deacon in the Congregational Churches in this city; who for more than fiftyfive years sustained that office in the New North Church, having been elected to it in 1776, during the ministry of the Rev. Dr Andrew Eliot, and fulfilled with exemplary fidelity the duties belonging to it, as well in the distribution of its charities as in the service of the Lord's Table, till within a very few years of his decease.

Last week, Mrs Lucy Pollard, aged 92, a colored woman of much respectability; whose good conduct through her long life obtained for her the respect and good offices of many friends; and who amidst the infirmities of protracted old age was distinguished for her cheerful gratitude, and kindness of disposition, as well as by her sincere and humble piety.

Yesterday morning, at an advanced age, at the residence of Thomas Walley, Esq, Brookline, Miss HANNAH ADAMS, long known and respected in the literary and religious world, as the author of many valuable and instructive works. No female writer in our country has obtained a higher distinction at once for the number and usefulness of her productions. Among these, her "View of all Religions," her "History of the Jews," and "of New England," and her "Letters on the New Testament," have been repeatedly republished and extensively read in Great Britain as well as in America. Her latest efforts were devoted to the illustration of the Scriptures, which was indeed the favorite study and occupation of her life, and were specially intended for the religious improvement of the young.

In Roxbury, on Saturday evening, Miss Sarah C. Hunneman, aged 21, fourth daughter of Deacon William C. Hunneman.

In Beverly, on Saturday last, Mr Samuel Rantoul, aged 19, son of Hon. Robert Rantoul, and a member of the Junior Class of Harvard University.

SIR THOMAS BROWNE'S WORKS.

HILLIARD & BROWN, Booksellers to the University, Cambridge, have just published,

THE LIBRARY OF OLD ENGLISH PROSE WRITERS, Vol. III. containing the Miscellaneous Works of Sir Thomas Browne, with some account of his life and writings. Edited by the Rev. ALEXANDER YOUNG. This volume contains the whole of "The Religion of a Physician," the treatise on "Urn Burial," the "Letter to a Friend on the death of his Intimate Friend," and selections from the "Vulgar Errors."

SIR THOMAS BROWNE.

"I wonder and admire his entireness in every subject that is before him. He follows it, he never wanders from it, and he has no occasion to wander; for whatever happens to be the subject, he metamorphoses all nature into it. In that treatise on some urns dug up in Norfolk, how earthy, how redolent of graves and sepulchres is every line! You have now dark mould, now a thigh bone, now a skull, then a bit of a mouldered coffin, a fragment of an old tomb-stone with moss in its 'Hic Jacet,' a ghost, or a winding-sheet, or the echo of a funeral psalm wafted on a November wind; and the gayest thing you shall meet with shall be a silver nail or a gilt 'Anno Domini,' from a perished coffin-top."

Hilliard & Brown have on hand a few copies of the two preceding volumes. Vol. I. containing Fuller's Holy and Profane States, and Vol. II. Sir Philip Sidney's Defence of Poesy, and Selden's Table Talk.

Dec. 17. 3t.

WOODBRIDGE'S SCHOOL GEOGRAPHY,
IMPROVED.—FOURTEENTH EDITION.

Just published, and for sale by the principal Booksellers throughout the United States, the Fourteenth Edition of "Rudiments of Geography for Schools," with an improved "School Atlas," by WILLIAM C. WOODBRIDGE, Editor of the "Annals of Education and Instruction;" author of a system of "Universal Geography" for Colleges and Academies.

This fourteenth Edition has been greatly improved.—The maps for the Atlas are from new Steel Plates. The maps of the four quarters of the Globe are drawn on entirely new and original projections and upon the same scale, by which each country is made to appear in its natural connection, comparative size, and its relative situation, as it regards both land and water; the only possible method of securing just impressions. The Atlas also contains an additional map of the Pacific Ocean—a new chart of the principal Animals of the Earth—a chart of the Magnitudes of Countries, States, Seas, &c.—Engraved plans or maps of the principal American Cities, with their immediate Environs—and a series of Questions on the several charts embraced in the Atlas.—The Geography has been improved by the addition of notices of such changes, improvements, and discoveries as have been deemed important, with new illustrations.—The statements of population, have been revised with great care, according to the best authorities.—Engravings of the principal public buildings in the United States, and of the principal cities in the world, have been added. The edition has been printed to correspond in its paging with the previous editions, and will be used in connection without difficulty. The price is the same as heretofore established. The additions which have been made, it is believed, will facilitate the science, and render the work still more deserving of the patronage, which its *decided originality* and merits, have already procured for it, both in our own country and in Europe. It is claimed, and experience has proved, that this work, in the hands of the intelligent teacher with but common industry, will necessarily produce the most correct and permanent knowledge of the most useful and interesting geographical facts. Thirty thousand copies of this work are sold annually in the United States.

For sale by the principal Booksellers in Boston, by CARTER & HENDEE and CROCKER & BREWSTER.

Boston, December 17th, 1831.

CHAPEL LITURGY.

Just published by CARTER & HENDEE, "A Liturgy for the use of the Church at Kings Chapel in Boston; collected principally from the Book of Common Prayer. Fourth Edition; with Family Prayers and Services, and a collection of Hymns for domestic and private use. By F. W. P. GREENWOOD."

Dec. 17. 3t.

CHRISTMAS AND NEW-YEAR PRESENTS.

Christian Offering for 1832; handsomely bound and ornamented with beautiful engravings.

Child's Annual; or, Conversations Instructive and Entertaining, for the use of Children.—With twelve Plates. By a Lady.

Friendship's Offering; Winter's Wreath; Atlantic Souvenir; Amulet; Forget Me Not; Christian Library; Boy's Own Book; American Girl's Book.

Dec. 17. LINCOLN & EDMANDS.

WHITMAN'S SERMONS.

Proposals for Publishing

A VOLUME OF

PRACTICAL AND DOCTRINAL SERMONS,

BY BERNARD WHITMAN.

THESE Sermons will not be controversial in the common acceptation of that term. The great doctrines of the Gospel will be introduced as motives to exertion and as sources of consolation; and on this ground they may be called doctrinal. Most of the number will relate to Christian practice, and in the proper sense of the word, may be pronounced practical. They will be written in a plain and direct style, and be adapted to the comprehension and common wants of all ages and classes of society. Some of them have been repeatedly requested for publication in those places in which they have been delivered. The whole are designed to make practical and pious and happy Christians; and so far as this object shall be accomplished through their instrumentality, the prayer of the author will be answered.

CONDITIONS.

I. The work will be handsomely printed on fine paper and good type, making a duodecimo volume of about 300 pages.

II. The price to Subscribers will be ONE DOLLAR, neatly bound in boards with cloth backs—to non-Subscribers $1,25.

☞ Those who procure five Subscribers shall receive a sixth copy gratis, or six copies for $5.

LEONARD C. BOWLES, *Publisher*,
Dec. 10. No. 124 Washington Street.

PROPOSALS

For Publishing by Subscription

A TRANSLATION OF LE CLERC'S TREATISE ON THE INTERPRETATION OF LANGUAGE.

BY

CHARLES A. FARLEY AND ANDREW P. PEABODY,

Members of the Senior Class in the Divinity School in Harvard University.

This Treatise, which is now offered to the public for the first time in an English dress, is contained in the first volume of Le Clerc's "Ars Critica." It comprises an investigation of the causes of the ambiguity of written language, and of the difficulties which attend the translation and interpretation of ancient and foreign authors. Each principle, proposition, or rule, is copiously illustrated by examples drawn from the classics, the Christian Fathers, and the Scriptures. It is a work which cannot be unprofitable to the classical scholar, and, it is believed, will be found peculiarly useful to the student in biblical criticism. While many will prefer to read this treatise in the original, there are others who are unwilling or unable to do so, and who may be glad to have an English copy. As a critic and theologian, the author is well known. The name of Le Clerc is so intimately connected with the science of criticism, as sufficiently to recommend any of his works to the linguist or the critic.

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At the request of the gentlemen who have executed this translation, I very readily state, that I am acquainted with no work which throws more light on the character and interpretation of language, than the first volume of Le Clerc's "Ars Critica."

ANDREWS NORTON.

Cambridge, 10 *Nov.* 1831.

I regard Le Clerc's "Ars Critica" as a work of the first importance to biblical students. I have also examined a part of the translation, which appears to me to be very faithfully executed. J. G. PALFREY.

Harvard University, 10 *Nov.* 1831.

[Extract of a letter from Professor Stuart.]

Gentlemen,—It is a considerable number of years since I have read Le Clerc's "Ars Critica." But I am well acquainted with the character, and with some of the writings, of this author. I do not adopt, as you know, all his theological views; but as a rhetorician and master of the great principles of interpretation, I consider him as a writer of the very first rank, and well deserving the attentive study of every man, who intends to acquire an extensive knowledge of the theory of language and interpretation. Possibly, on reviewing his book, I might find some things with which I could not agree; but this does not hinder my commending the merits of it in general, which have so strongly impressed themselves upon my mind. I shall rejoice to see the book in an English dress, and in an acceptable form for critical readers. I wish success, therefore, to your labors with a view to its publication, and hope that it will be forth-coming from the press. It is impossible that those who may differ from Le Clerc in his theology, should not respect his talents and acquisitions, and prize the privilege of enjoying access to his views; particularly those on the subject of language and interpretation.

Your friend and obedient servant,

MOSES STUART.

Andover, 17 *Nov.* 1831.

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The work will make about 500 pages 12mo. It will be printed on good paper, and put to subscribers at $1,50 a copy. Persons holding subscription papers are requested to return them to HILLIARD & BROWN, the publishers, before the 1st of January next.

Cambridge Nov. 25, 1831.

BLAKE'S ASTRONOMY.

Published by LINCOLN & EDMANDS, No. 59 Washington Street, "The First Book in Astronomy. By Rev. J. L. BLAKE. Illustrated with Steel Plate Engravings,—being a plain and familiar Treatise on the important branch of Astronomy precisely adapted to the Common Schools throughout the United States." This work has been prepared for its intended use with the utmost care on the part of the Author; and the Publishers have spared no reasonable expense in presenting it to the public in the best style of modern School Books; they have labored to have it suited to the most fastidious in matters of taste; and in these times of retrenchment and economy, a thing so very important—to make it a cheap book. From the popularity it has acquired in the few months since it was first published, the expectation is becoming confident that the Author and Publishers will be sustained by public sentiment in their opinion as to the importance of such a work.

NOTICES OF THE WORK.

From the Boston Evening Gazette.

We are free to say, that this, in our opinion, is decidedly the best work, on the sublime and interesting subject of Astronomy, of which we have any knowledge.

—

From Barnum Field, A. M. Principal of the Hancock School, Boston.

I have seen the First Book in Astronomy, by Rev. J. L. Blake, A. M. and consider the plan of the work, and the manner of the execution, judicious and excellent. I know of no other work on Astronomy so well calculated to interest and instruct young learners in this sublime science. I believe when its merits are fully known, it will become a valuable auxiliary in the cause of education.

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From J. Furbish, A. M. Principal of the Portland High School for Young Ladies.

I have examined Blake's First Book in Astronomy, and as an introduction, have found it better adapted to High Schools and Academies than any other in use. I consider it peculiarly well arranged for female schools.

—

From Mr Edward Hinckley, Professor of Mathematics in the University of Maryland.

It is a work of utility and merit, far superior to any other which I have seen, with regard to the purposes for which it is designed. The Author has selected his topics with great judgment, arranged them in admirable order, and exhibited them in a style and manner at once tasteful and philosophical. Nothing seems wanting—nothing redundant. It is truly a very beautiful and attractive book, calculated to afford both pleasure and profit to all who may enjoy the advantage of perusing it.

—

From James F. Gould, A. M. Principal of the High School for Young Ladies, in Baltimore, Md.

I shall introduce your First Book in Astronomy into my Academy in September. I consider it decidedly superior to any elementary work of the kind I have ever seen.

—

From Mr D. Ring, Instructer of Young Ladies, in Baltimore.

I have attentively examined the First Book in Astronomy, by the Rev. Mr Blake, and am decidedly of opinion that it is the best work of the kind extant. I shall as early as I can make arrangements to that effect, introduce it into my seminary. Dec. 10.

TO PARENTS AND INSTRUCTERS.

MARSH, CAPEN & LYON have just published a work—entitled,

"*Strictures on Education; designed for the benefit of Parents and Instructers.*" BY A LADY.

"Whoever has the regulation of the associations of another from early infancy, is, to a great degree, the arbiter of his happiness or misery."

Price 25 cents, neatly bound.

Dec. 10. 4t.

RAMMOHUN ROY'S WORKS.

The Theological writings of this distinguished Brahmin are for sale at the office of the Christian Register.

☞ An engraved portrait of Rammohun Roy is also for sale at this Office, and by ALLEN & GODDARD, No. 11 School street. Oct. 22.

SELECTED POETRY.

THE SUNBEAM.

BY MRS HEMANS.

Thou art no lingerer in monarch's hall;
A joy thou art, and a wealth to all!
A bearer of hope upon land and sea—
Sunbeam! what gift hath the world like thee?

Thou art walking the billows, and ocean smiles—
Thou hast touched with glory his thousand isles—
Thou hast lit up the ships and the feathery foam,
And gladdened the sailor like words from home.

To the solemn depths of the forest shades
Thou art streaming on through their green arcades;
And the quivering leaves that have caught thy glow,
Like fire-flies glance to the pools below.

I looked on the mountains—a vapour lay,
Folding their heights in its dark array;
Thou brokest forth—and the mist became
A crown and a mantle of living flame.

I looked on the peasant's lowly cot—
Something of sadness had wrapped the spot;
But the gleam of THEE on its casement fell,
And it laughed into beauty at that bright spell.

To the earth's wild places a guest thou art,
Flushing the waste like the rose's heart;
And thou scornest not from thy pomp to shed
A tender light on the ruin's head.

Thou tak'st through the dim church aisles thy way,
And its pillars from twilight flash forth to day;
And its high pale tombs with their trophies old,
Are bathed in a flood as of burning gold.

And thou turn'st not from the humblest grave,
Where a flower to the sighing winds may wave;
Thou scatterest its gloom like the dreams of rest,
Thou sleepest in love on its grassy breast.

Sunbeam of summer! O, what is like thee?
Hope of the wilderness, joy of the sea!
One thing is like thee, to mortals given—
The FAITH, touching all things with hues of heaven.

MISCELLANEOUS.

MUSIC AND RELIGION.

A writer in the New England Magazine, after speaking of the pleasures and advantages of music in other relations, thus notices its connexion with religion.

Music has ever been in close alliance with religion. In the Pagan and the Hebrew religions, the power of music was well understood by the priest, and acknowledged by the worshipper; and in Christianity, from the first hymn sung by the Saviour of the world, in company with the chosen twelve, to the present moment, music has boasted a divine power to cheer, to comfort, to support, and excite the minds of the pious. It was to the church that music fled for shelter, during those ages of uproar and barbarism, which succeeded the first establishment of Christianity upon the throne of the world, and the subsequent overthrow of that throne; and it was there, in the quiet of monastic seclusion, that her lost honors were gradually restored, and the foundations laid for those grand developments of musical genius, which have conferred an enduring celebrity upon the last century. Were not the investigation too extensive for these pages, it would be equally interesting and instructive, to trace this art from its first dawnings in the discoveries of Flavianus, Bishop of Antioch, in the fourth century, through Ambrose of Milan, in the fifth, Pope Gregory the seventh, Guido Aretino, in the eleventh, —the supposed inventor of counterpoint,— the monk Hubald, John de Muris, and others, to the meridian splendor of the close of the eighteenth, when the works of the great modern composers broke upon the world, and the art seemed to have reached the very limits of improvement.

But if music owes something to the church, the church owes more, infinitely more, to music. It makes a large part of the religion of Christians of almost every communion; and it is the religious power of music, its power to kindle the feelings, to raise devotion, to calm the passions, to subdue the will, for which the Christian will ever chiefly honor and love it. That vast religious power is lodged in this art, no one can doubt who is familiar with its history. The Catholic Church has long known how to avail herself of the services of this potent ally. That Church has not been more famous for the gorgeous pomp of her numerous rites, the magnificence of her temples, her painted ceilings, her sculptured marbles, than for the unrivalled excellence of her music,—unrivalled for its power to melt and subdue the heart. Other communions have by no means kept pace with that of Rome in this department of worship. Yet, even in our own churches, imperfect as this part of the service is, there goes forth from it an influence which, as religion could ill spare, so she longs to see clothed with all that power which of right belongs to it. For I would say that, if there are "tongues in trees, books in the running brooks, sermons in stones," so there are homilies of surpassing eloquence, read to the feeling heart, in those solemn strains of vocal harmony which rise from the assembled congregation, or flow from the well instructed choir. I have often thought—and I believe my own is the experience of many—that I have received a more salutary impression from the music of the choir, than from the wisdom of the pulpit. The young are particularly open to these influences. How much then is not lost to religion by the very imperfect, nay, almost rude and barbarous style in which the music of the church is so often performed?

But how much soever may be said in commendation of music, as an innocent amusement, a principle of refinement, a useful art, and even a handmaid of religion, I am aware that by many moralists it has been condemned, with the other fine arts, as unworthy the man whose mind is influenced by the high considerations of philosophy, much more penetrated with a sense of his religious duties and relations. But, for myself, I cannot subscribe to a judgement so indiscriminating and sweeping. I would not, indeed, contend that to all or either of them the same rank should be assigned, in which we place, by common consent, the pursuits of literature and science, philosophy and religion; nor allow that the mind is innocent which finds in either of them its chief and only good. But then, on the other hand, they are neither of them in opposition to Heaven, or Heaven's will. They all spring, as necessary results, from tastes, desires, and capacities, which the Creator has implanted. And they cannot be condemned by the reasonable man—except in their abuse—till He is condemned, who paints the rose, gilds the brilliant butterfly, spreads over the heavens the purple hues of sunset, and tunes the voice of the nightingale. Where Heaven has originated, man surely may imitate without guilt.

SPIRIT OF INNOVATION, OR ZEAL FOR REFORM.

The following judicious reflections on the spirit of reform, of which, at this period, so much is heard, and from which so much is hoped, of the excesses to which it is exposed, and of the judgment with which it should be tempered, are taken from the little work, to which we have already been indebted. We hope that the author of "A few words on many subjects" who calls himself "a recluse," will favor the busy world with more of the good fruits of his solicitude.

No reasonable man will deny that the time has arrived for abandoning many old ideas, and adopting many new things more consistent with the improved lights, which, in recent years, have burst upon us in most earthly sciences. It is equally impossible for a reflecting mind to be insensible to signs and appearances, which indicate the probability of our being actually in a state, in which many more progressive changes may be expected to force themselves upon us. Men of observation and foresight will take good notice of past and passing indications, and will prepare themselves for such events, as may be expected to follow in due time. No one of penetration, and imbued with a becoming confidence in the wisdom of the great Ruler of all things, will doubt that all changes may, under his divine correction, work together for good.

The spirit of change is indeed abroad and active. The evil (if there be any evil) is not in the thing itself, but in the reckless activity which is part of its constitution, and which stimulates its proselytes to vie with each other in all possible devices for extending and invigorating its operations, without regard to fitness or consequences. They act as if they deemed mere change the great and only virtue in all earthly concerns; and, as a natural deduction, that their energies are to be directed to reverse every human habit, and place every machine, animate or inanimate, in that position which is most opposite to long established habitude. Everything fixed is to be shaken and rendered moveable; and all things hitherto endowed with motion, must be fixed in immobility.

It is this innate tendency of mankind to a restless eversion of things, when once the disposition for mutation is set in action, which holds together the lovers of order and tranquillity, and makes them cling to many things, which in their own judgment, they believe to need correction. Thus the advocates of change do, by their indiscreet and unreasonable excesses, raise and strengthen barriers against their own pursuits; whilst, on the other hand, they who dread those excesses, are led by their fear of remote consequences into hostility against many temperate and rational improvements, which might advantageously be effected, if man had more general wisdom, more forbearance, and more brotherly feeling in his composition.

We live in an age of theory. The wonderful additions made, in late years, to our stock of science, and the wonderful commotions which have flowed from them, seem to have opened all the floodgates and barriers of the human mind; which has issued wildly out, and, like the first dove sent by Noah from the ark, finds no rest. Let us hope that like the dove, it will return into the ark again, and not, like the raven, go forth to and fro until the waters are dried up from off the earth.

Human society and its institutions are things of slow growth. They are long in acquiring solidity. The complicated mechanism by which they move, is long in attaining a regular and agreeable action. When the habits of men are settled, and a system of operation, known and familar to all, has once been established, the ill effects of sudden and precipitate changes are so great; the prospect of advantage, even from acknowledged improvements, is so uncertain; that a considerate man will be slow and cautious in the most obvious amendments, and will often assent to the continuance of some ills, rather than incur the hazard of greater, by disturbing the existing machinery.

With a full confession that some good has been done, and that *possibly* all things which have been done *may* ultimately prove to have been well done, the foregoing arguments lead to a condemnation of the *manner* in which some have been done,—even after full allowance of the necessity, arising from the state of national affairs, for doing *something* expeditiously. There has been too great a desire to effect in one short age,—in the little season during which the personal actors hoped to flourish—the great work which could not reasonably be expected to be done well, but in the gradual operations of many succeeding generations.

MOUNT AUBURN.

We have once or twice noticed the project which has been successfully commmenced of making a Cemetery at Mount Auburn on the plan of the famous Pere la Chaise at Paris. In the Appendix to Judge Story's Address at the Dedication of the ground to this object, we have a description of its situation and character, which may gratify readers both distant and near to the spot.

The tract of land which has received the name of Mount Auburn, is situated on the southerly side of the main road leading from Cambridge to Watertown, and is partly within the limits of each of those towns. Its distance from Boston is about four miles. The place was formerly known by the name of Stone's Woods, the title to most of the land having remained in the family of Stone, from an early period after the settlement of the country. Within a few years, the hill and part of the woodland were offered for sale, and were purchased by George W. Brimmer, Esq. whose object was to prevent the destruction of the trees, and to preserve so beautiful a spot for some public or appropriate use. The purchase which has now been made by the Horticultural Society, includes between seventy and eighty acres, extending from the road nearly to the banks of Charles river. A portion of the land situated next to the road, and now under cultivation, is intended to constitute the Experimental Garden of the Horticultural Society. A long water-course extending between this tract and the interior woodland, forms a natural boundary, separating the two sections. The inner portion, which is set apart for the purposes of a Cemetery, is covered, throughout most of its extent, with a vigorous growth of forest trees, many of them of large size, and comprising an unusual variety of kinds. This tract is beautifully undulating in its surface, containing a number of bold eminences, steep acclivities, and deep shadowy valleys. A remarkable natural ridge with a level surface runs through the ground from south-east to north-west, and has for many years been known as a secluded and favorite walk. The principal eminence, called Mount Auburn, in the plan, is one hundred and twenty-five feet above the level of Charles river, and commands from its summit one of the finest prospects which can be obtained in the environs of Boston. It is proposed to erect on the summit of Mount Auburn, a Tower, after some classic model, of sufficient height to rise above the tops of the surrounding trees. This will serve the double purpose of a landmark to identify the spot from a distance, and of an observatory commanding an uninterrupted view of the country around it. From the foot of this monument will be seen in detail the features of the landscape, as they are successively presented through the vistas which have been opened among the trees; while from its summit a magnificent and unbroken panorama, embracing one of the most delightful tracts in New England, will be spread out beneath the eye. Not only the contiguous country, but the harbor and the bay of Boston, with their ships and islands, and, in a clear atmosphere, the distant mountains of Wachusett, and probably, even of Monadnock, will be comprehended within the range of vision.

The grounds of the Cemetery have been laid out with intersecting avenues, so as to render every part of the wood accessible. These avenues are curved and variously winding in their course, so as to be adapted to the natural inequalities of the surface. By this arrangement, the greatest economy of the land is produced, combining at the same time the picturesque effect of landscape gardening. Over the more level portions, the avenues are made twenty feet wide, and are suitable for carriage roads. The more broken and precipitous parts are approached by footpaths, which are six feet in width. These passage-ways are to be smoothly gravelled, and planted on both sides with flowers and ornamental shrubs. Lots of ground, containing each three hundred feet, are set off, as family burial places, at suitable distances on the sides of the avenues and paths. The perpetual right of inclosing and of using these lots, as places of sepulture, is conveyed to the purchasers of them, by the Horticultural Society. It is confidently expected that many of the proprietors will, without delay, proceed to erect upon their lots such monuments and appropriate structures, as will give to the place a part of the solemnity and beauty, which it is destined ultimately to acquire.

It has been voted to procure, or construct, a receiving tomb in Boston, and another at Mount Auburn, at which, if desired, funerals may terminate, and in which the remains of the deceased may be deposited, until such time as the friends shall choose to direct their removal to the Cemetery; this period, however, not to exceed six months.

The principal entrance to Mount Auburn will be through a lofty Egyptian gateway, which it is proposed to erect on the main road, at the commencement of the Central Avenue. Another entrance or gateway is provided on the cross road at the eastern foot of the hill. Whenever the funds of the corporation shall justify the expense, it is proposed that a small Grecian or Gothic Temple shall be erected on a conspicuous eastern eminence, which in reference to this allotment has received the prospective name of Temple Hill.

CHEROKEE ALPHABET.

Mr Knapp, in his Lectures on American Literature, as quoted in the N. E. Magazine, gives the following account of the author and framer of this invention.

In the winter of 1828, a delegation of the Cherokees visited the city of Washington, in order to make a treaty with the United States, and among them was See-quah-yah, the inventor of the Cherokee alphabet. His English name was George Guess; he was a half blood; but had never, from his own account, spoken a single word of English up to the time of his invention, nor since. Prompted by my own curiosity, and urged by several literary friends, I applied to See-quah-yah, through the medium of two interpreters, one a half-blood, Captain Rogers, and the other a full-blood chief, whose assumed English name was John Mann, to relate to me, as minutely as possible, the mental operations, and all the facts of his discovery. He cheerfully complied with my request, and gave very deliberate and satisfactory answers to every question; and was all the time careful to know from the interpreters if I distinctly understood his answers. No stoic could have been more grave in his demeanor than was See-quah-yah; he pondered, according to Indian custom, for a considerable time after each question was put, before he made his reply, and often took a whiff of his calumet, while reflecting for an answer. The details are too long for the closing paragraph of this lecture; but the substance of it was this; That he, See-quah-yah, was now about sixty years old, but could not precisely say; that in early life he was gay and talkative; and although he never attempted to speak in council but once, yet he was often, from the strength of his memory, his easy colloquial powers, and ready command of his vernacular, story-teller of the convivial party. His reputation for talents of every kind gave him some distinction when he was quite young, so long ago as St Clair's defeat. In this campaign, or some one that immediately followed it, a letter was found on the person of a prisoner, which was wrongly read by him to the Indians. In some of their deliberations on the subject, the question arose among them, whether this mysterious power of the *talking leaf* was the gift of the Great Spirit to the white man, or a discovery of the white man himself? Most of his companions were of the former opinion, while he as strenuously maintained the latter. This frequently became a subject of contemplation with him afterwards, as well as many other things which he knew, or had heard that the white man could do; but he never sat down seriously to reflect on the subject until a swelling on his knee confined him to his cabin, and which, at length, made him a cripple for life by shortening the diseased leg. Deprived of the excitements of war, and the pleasures of the chase, in the long nights of his confinement, his mind was again directed to the mystery of the power of *speaking by letters*—the very name of which, of course, was not to be found in his language. From the cries of wild beasts, from the talents of the mocking bird, from the voices of his children and his companions, he knew that feelings and passions were conveyed, by different sounds, from one intelligent being to another. The thought struck him to try to ascertain all the sounds in the Cherokee language. His own ear was not remarkably discriminating, and he called to his aid the more acute ears of his wife and children. He found great assistance from them. When he thought that he had distinguished all the different sounds in the language, he attempted to use pictorial signs, images of beasts or birds, to convey these sounds to others, or to mark them in his own mind. He soon dropped this method, as difficult or impossible, tried arbitrary signs, without any regard to appearances, except such as might assist him in recollecting them, and distinguishing them from each other. At first these signs were very numerous; and when he got as far as to think that his invention was nearly accomplished, he had two hundred characters in his alphabet. By the aid of his daughter, who seemed to enter into the genius of his labors, he reduced them, at last, to eightysix, the number he now uses. He then set to work to make these characters more comely to the eye, and succeeded.

[From the Edinburgh Cabinet Library.]

GENERAL ASPECT OF PALESTINE.

The hills still stand round about Jerusalem as they stood in the days of David and of Solomon. The dew falls on Hermon, the cedar grows on Libanus, and Kishon, that ancient river, draws its stream from Tabor as in the times of old. The sea of Galilee still presents the same natural accompaniments, the fig-tree springs up by the wayside, the sycamore spreads its branches, and the vines and olives still climb the sides of the mountains. The desolation which covered the cities of the plain is not less striking at the present hour than when Moses with an inspired pen recorded the judgment of God; the swellings of Jordan are not less regular in their rise than when the Hebrews first approached its banks; and he who goes down from Jerusalem to Jericho still incurs the greatest hazard of falling among thieves. There is, in fact, in the scenery and manners of Palestine, a perpetuity that accords well with the everlasting import of historical records, and which enables us to identify with the utmost readiness the local imagery of every great transaction.

TRACT No. 54, *(First Series,)* A. U. A.
Just published at he Depository, 141 Washington-Street, Tract No. 54 of the first series of the American Unitarian Association, being "Mr Tuckerman's Eighth Semi-annual Report of his Service as a Minister at Large in Boston." pp. 48. GRAY & BOWEN.
Dec. 3.

NORTH AMERICAN ARITHMETIC, 1st Part. LINCOLN & EDMANDS have constantly for sale, a supply of this fascinating and instructive little work. It should be used in every primary school, as it is found by experience that young children pursue arithmetic with more pleasure than any other study. Wherever the spelling book is used it should be accompanied with the North American Arithmetic. It is used in all the public schools in Boston, as soon as children can read.

"THESE FOUR DAYS MEETINGS."
A second edition of the Tract on "Four Days Meetings" by Rev. Mr Farr, is just published, and for sale at the Christian Register office at one dollar a hundred. Nov. 12.

MR FARR'S PUBLICATIONS.
Just published at the Office of the CHRISTIAN REGISTER, "Religious Curiosity; or The Great Concern. A Sermon delivered in Gardner, Mass., the Sunday Afternoon after there had been a 'Protracted Meeting' in that town. By JONATHAN FARR."
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NEW ENGLAND MAGAZINE.
This day published and for sale by J. T. & E. BUCKINGHAM, Congress Street, No. VI. of "The New England Magazine," for December; being the last number of volume first.

CONTENTS.

ORIGINAL PAPERS. Music; To Julia; Literary and Intellectual Statistics; Voice of a Brook; Thoughts on Politeness; Ideal Beauty; Letters from Ohio—No. 3.; Recollections of the Hospital; The Lover's Complaint; Letter from the Orang Outang; The Limping Philosopher—No. 3.; Care; Dead Letters revived; Lines written among the White Mountains; Reflections for the Close of the Year; The Fly's Revenge; Thanksgiving; The Indian Summer.

MONTHLY RECORD. *Politics and Statistics*—United States, Maine, New Hampshire, Massachusetts, Connecticut, New York, New Jersey, Virginia, Georgia, Tennessee, Kentucky, Ohio.

Literary Notices.—The Working Man's Manual; Mr Cobb's Review of Dr Webster's Orthography; Deane's History of Scituate; Willis's Poem at Brown University; An Essay on Demonology, Ghosts, &c. by James Thacher, M. D.: An Address on the Dedication of Mount Auburn Cemetery, by Joseph Story; The American Journal of Geology and Natural Science, &c.

Miscellanies.—Universities and Colleges, Ancient Remains, The Occultation of Aldebaran, Boot Making, Iron Manufactures, Anthracite Coal, Foreign Missions, The Cherokees, Small Pox among the Indians, Cemeteries, Steamboats in the West.

Obituary Notices.
Literary Intelligence. Dec. 1.

UNITARIAN ADVOCATE.—This day published, by LEONARD C. LOWLES, 124 Washington Street, "The Unitarian Advocate and Religious Miscellany," conducted by an *Association of Gentlemen.* Vol. IV.—No. 6—(New Series.) For December, 1831.

CONTENTS.

The religious character should be progressive. Reflections on some of the evils of Orthodoxy—A Fragment. Family Affection. Ancient and Modern Orthodoxy, as to the nature of Deity, compared. Excesses in Religion—Another Letter. Plain Letters an Important Subject, by Jonathan Farr. A glance at Unitarianism in the United States. Unitarian Ordinations. Editorial Notice. Dec. 7.

SMITH ON DIVINE GOVERNMENT.
Just published by BENJ. B. MUSSEY, 63 Cornhill, "A Treatise on Divice Government, by J. Southwood Smith, M. D.' The First American from the last London Edition. 3ti. Dec. 10.

HISTORY OF GREECE.
LINCOLN & EDMANDS have just published a beautiful edition of the History of Greece, ancient and modern, illustrated by plates and maps, and edited by John Frost, Philadelphia. The first part of this work was originally published in England, by the Society for diffusing useful Knowledge, and was compiled at great expense, and with universal expressions of approbation. The second part, comprising an interesting, view of modern Greece, and detailing the events of the revolution has been compiled by the Editor——
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